Fataawah Concerning the Wiping over the Kuffain

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Q1- What is meant by the Khufaaf and the Jawaarib?

A1- The meaning of the khufaaf is that which is worn by the man from skin or other than that on his feet. The meaning of jawaarib is that which is worn by the man from cotton or other than that on his feet.

Q2- What is the ruling of whipping over the khufaaf and the jawaarib? And what are the legislated proofs for it from the Quraan and the Sunnah?

A2- Wiping over them is a sunnah that we got from the Prophet (صلى الله عليه وسلم) . So who ever wears them then wipes over them, this is better than removing them to wash the feet.

The proof for this is the hadeeth of Al-Mugeerah bin Shu'bah (*Radi Allahu Anhu*) in which it was stated that the Prophet made wudoo, so Al-Mugeerah said, "So I stretched out my hands to pull off his khuffs so he said leave them for I have put them on while under purification." Then Al-Mugeerah said to them he proceeded to wipe over them.
And the legislation of the wiping over them is affirmed by the Book of Allah and the Sunnah of the Prophet (صلى الله عليه وسلم) .

As for the Book of Allah then we look at the statement of Allah the most high in Surah Al-Ma'idah

"(O you who believe! When you intend to offer As-Salat, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.)" [5:6].

So in the statement of Allah when he said ***"(your feet)"***, we need to know there are actually two different correct readings that were passed on from the Prophet (صلى الله عليه وسلم) . The first – the statement (your feet) is connected to the statement (your faces). So the two feet are understood to be washed. The second- the statement (your feet) is connected to (your head). So the two feet are understood to be wiped over.

So that which is understood from this is that the feet being wiped over or washed are both from the Sunnah. If the Prophet (صلى الله عليه وسلم) when his feet were uncovered, then he would wash them. When they were covered, he would wipe over the covering.

And as far as the Sunnah, then the ahadeeth about this are very many. So much so that Imaam Ahmad (Rahimahullah) said

"There is nothing in my heart against the wiping. About it are 40 hadeeth from the messenger of Allah (صلى الله عليه وسلم) and his companions."

So these are the proofs for wiping over them from the book of Allah and the Sunnah of his Messenger (صلى الله عليه وسلم) .

Q3- What are the correct pre requisites for wiping over the khuffain and what are the proofs for them?

A3- The prerequisites for wiping over the khuffs are four:

First - That they be put on once you have purified yourself. The proof for this is the statement of The Messenger (صلى الله عليه وسلم) to Al-Mugeerah bin Shu'bah (*Radi Allahu Anhu*)

"leave them for I have put them on while under purification."

Second - That the khuffs or socks have to be in a state of purity themselves. If they are impure themselves then it is not permissible to wipe over them. The proof for this is the time that The Messenger (صلى الله عليه وسلم) prayed with his companions; he was wearing his sandals and took them off during the prayer. Once he was done the prayer he explained that Jabril had come to

him and informed him that there was some filth on them and this was the reason for their removal. So this goes to show that it is not permissible to pray in that which has najaasah on it. This is because once the impurities are wiped over with the water; the one doing the wiping also becomes polluted. So therefore it is not correct to say that this individual is purified.

Third- That the wiping is done because of the minor impurities and not because of sexual impurities or other then this which makes the ghusl an obligation on the individual. The proof for this is the hadeeth of Safwaan bin Assaal (radi Allahu anhu) when he said that The Messenger (صلى الله عليه وسلم) commanded us that when we were traveling, we don't remove our khuffs for three days and three nights except for sexual impurities, but if it was just for defecation, urination or sleep that this was ok. So as it was already said, this wiping is only allowable for the minor impurities and not the major impurities. This is what this hadeeth made clear to us.

Fourth - That the wiping be in the fixed time period. For the resident this period is one day and one night. For the traveler it is three days and their nights. The proof for this is found in the hadeeth of Ali bin Abi Taalib (radi Allahu anhu) when he said that The Messenger (صلى الله عليه وسلم) made for the resident is one day and one night, and for the traveler three days and their nights, meaning the wiping over the khuffs. This can be found in the Saheeh of Imaam Muslim.

This wiping begins with the first wiping after breaking the original wudoo. It ends after a 24 hour period for the resident and a 72 hour period for the traveler. So we say that if a man (the resident) makes wudoo for the Fajr prayer and remains on this wudoo for the remainder of the day until after he prays Ishaa, then he sleeps and wakes up the next morning and purifies himself for the Fajr prayer but this time wipes over his khuffs, this is where we say that his period of wiping begins. He can continue wiping over them until that time the next day.

We also say that it is permissible for that man if he purifies himself and wipes over the khuffs right before his period ends, to continue praying that which he pleases until he breaks his wudoo. This is because the correct opinion is that the wudoo is not broken when the time period for wiping ends. The Messenger (صلى الله عليه وسلم) did not make the ending for the period for wiping something that negates purification. Once the time period has ended then the individual may not wipe any more but if he still has his purification, then it remains. This is what has been confirmed by the legislative proofs and that which the legislative proofs point to. So we know that the wudoo is not

nullified except that which there is legislative proof pointing to it, and there is not proof that says that the expiring of the time period for wiping breaks the wudoo. The basic principle is remaining on that which you are sure about until there comes some legislative evidence that says otherwise.

So these are the prerequisites for wiping over the khuffs. There are some others that have been mentioned by some of the scholars but those others are the topic of disagreement between the people of knowledge.

Q4- Some of the people of fiqh say that the khuff and sock have to completely cover the area which is obligatory to cover of the foot. Is this a correct opinion?

A4- This condition is not correct. This is because there is no proof for it. So if they are still considered to be khuffs or socks, Then it is permissible to wipe over them. The Book and the Sunnah have come with wiping over them generally. So it is not for anyone to restrict anything from it unless they come with some legislated proof supporting this restriction. So therefore it is permissible to wipe over the khuff which has holes in it and also the one that is thin. This is said because the purpose behind the khuff is not a covering for the skin but rather it is something used for warmth and benefit. The wiping over the khuff is permissible because its removal (every time you want to make wudoo) may become a hardship. There is no difference between a thin sock and a thick sock with or without holes. What is important is that it is still considered to be a khuff, so it is permissible to be wiped over.

Q5- A man makes Tayyammum and puts on his khuffs, is it permissible for him to wipe over them when he finds water? Understanding that he put them on in a state of taharrah.

A5- It is not permissible to wipe over them if the type of tahaarah is that of tayyammum. This is because of the statement of The Messenger (صلى الله عليه وسلم) .

"I have put them on while under purification."

The tahaarah of tayyammum is not connected to the feet, as it is dealing with the hands and face only. If a person does not have water or he is sick and unable to use water for wudoo, he wears the khuffs even it is not in taharrah. They remain on for a time period which is not limited until he finds water, if

he was unable to find water or cured from his sickness if he was sick. This is because the feet have nothing to do with the tahaarah that comes from Tayyammum.

Q6- Is making the intention obligatory on an individual, for instance, when they want to wear the stocking or the shoe to make the intention to wipe over them? Also the intention to wipe over them for the time period of a traveler of a resident, is this obligatory as well?

A6- The intention for this is not an obligation. This action is tied to the ruling which is based on the fact that it is already present; therefore it needs no niyyah for it. Just like a person whom puts on a thawb, it is not a condition for him to first make the niyyah to cover his awrah for the salaah. It is not a condition for wearing the khuffs to make the niyyah to wipe over them. Also it is not a condition to make the niyyah for the time period for which they would be worn. But rather if he was a traveler he has three days whether or not he makes the intention for it. If he is a resident then he has a day and night whether he makes the niyyah or not.

Q7- What is the distance or travel that is permissible to wipe over the khuffs for three days and their nights?

A7- The travel that it is permissible to shorten the prayer for it, then this is the distance in which it is permissible to wipe over the khuffs for 3 days and their nights. We know this from the hadeeth of Safwaan bin 'Assal which we already stated. It says "when we were traveling". So as long as the people are travelers and they shorten the prayer, then they wipe over the khuffs for 3 days.

Q8- If the traveler arrived at his destination, or the resident begins to travel, but they had already started their period of wiping, how do they determine when their period ends?

A8- If he already wiped his khuffs as a resident then he traveled then he continues the wiping traveling and this is the correct opinion. And if he is a traveler then arrives at his destination then he continues the wiping as a resident. This also is the correct statement. Some of the people of knowledge say that if he wiped as a resident then he traveled that he continues the wiping of a resident, but as was stated the first statement that was

mentioned is the correct statement. This is because the man had some time left in his period of wiping before he traveled so at this point it is just given to him that he is from amongst the travelers that wipe for three days.

Q9- A person has doubt about when he began his wiping and the time of it. What does he do?

A9- In this situation he bases it off of what he is sure of. If he is not sure if he started wiping for Thur or Asr, then he makes the beginning time for Asr. This is because the origin of the situation is not wiping over them. The proof for this is the principle which says that the basis of something stays the way it was and the basis here in this situation is that he didn't wipe. A man came to The Messenger (صلى الله عليه وسلم) and informed him that he thinks that he passed wind in the prayer. So The Messenger (صلى الله عليه وسلم) told him,

"… do not turn away from the prayer until you hear the noise or find an odor."

Q10- A man wipes over his khuffs after his period of wiping has ended then he prays. What is the ruling of his prayer?

A10- If he wiped after the period of wiping has ended, then what he has prayed from this tahaarah is nullified. This is because his wudoo is nullified do to the fact that the period of wiping had already ended. Therefore that which is obligatory on him is to make wudoo again and wash his feet, and then pray all the prayers over that he prayed after the period of wiping expired.

Q11- If someone takes off their socks after he has wudoo then he puts them back on before he breaks his wudoo, is it permissible for him to wipe over them?

A11- When he took them off then put them back on and he still had his original wudoo, meaning he didn't break his wudoo after putting them on, then there is no problem with putting them back on and whipping over them. But if the wudoo was one in which he wiped over them before, then it is not permissible for him to put them back on and wipe over them for his next wudoo. This is because what is needed is that he put them on and wipe over them after his feet are cleaned with the water. What he has done here is purified them by wiping over them. This is what is known from the people of

knowledge. But if anyone said that when he put them back on upon tahaarah, even if it was after the wiping, that he could continue to wipe for the rest of the period, then this would have be a strong statement. But I do not know of anyone that has made this statement. That which prevents me from holding this opinion is that no one has preceded me in this statement. If anyone had preceded me with this statement then this would be the correct statement in my opinion. Because the tahaarah that comes from the wiping is a complete tahaarah. So what should be said is that when you wipe over what you have warn after purifying it by wiping then you can wipe over what you put on after purifying it by wiping. But I don't know of anyone that has preceded me in this statement.

Q - So we do not say that taking off the khuffs is from the nullifiers of wiping?

A - When the khuffs are removed it does not nullify ones tahaarah. But it does nullify ones period of wiping. So when he puts them back on and breaks his wudoo, then he must take them off and wash his feet when he makes wudoo again. And that which is important to know is that it is a must that we put on our khuffs after the type of tahaarah where our feet were washed. And this is what is known from the statements of the people ok knowledge.

Q12- A man wipes over the shoe the first time then the second time he takes them off and wipes over the stocking. Is his wiping correct in this situation? Or is it necessary to wash his feet?

A12- There is a difference of opinion between the scholars in this issue. From the people of knowledge are those whom say if he wipes over one of them that the ruling for wiping pertains to that one only and does know follow for the other. And from them are those whom say that it is permissible as long as the period for wiping over them has not expired. For example when he wipes over the shoe then he takes it off, and wants to make wudoo, so the correct opinion is that he wipes over his socks which are the stocking. Just like if he wipes over his socks then he puts on another pair of socks or shoes and wipes over that which is on top then there is no problem with this according to the correct position as long as the period of wiping has not ended. But what should be understood is that the period of wiping is still calculated for the original wiping and not calculated by the second item that was wiped over.

Q13- Many times the people asked about the correct way to wipe and what do they wipe?

A13- The way to wipe is to pass the hands from the tip of the toes to the shin only. This means that the part that is wiped is the top of the khuff. So again he wipes from the tip of the toes to his shin only. The wiping is done by the two hands together on the two feet together. The Right hand wipes over the right foot and the left hand wipes over the left foot. At the same time, as is done in the wiping of the ears. This is because this is what is apparent from the sunnah from the statement of Al-Mugeerah bin Shu'bah" so wipe over them". So what is apparent from the sunnah is this opinion. Yes but if it happens that one oh his hands does not work then he starts with the right foot before the left. And many of the people wipe with both hands over their right foot and both of them over the left. But this has no basis for it from what I know. Because what the people on knowledge say is to wipe the right hand on the right foot and the left hand on the left foot.

Q14- I saw people wiping the bottom and top of their khuffs. So what is the ruling on their wiping? And what is the ruling of their prayer?

A14- The prayer and their wudoo are both correct but they are too be informed that wiping the bottom of them is not from the sunnah. And from the statement of Ali bin Abi Taalib (*Radi Allahu Anhu*):

"If the deen was based on the opinion the bottom of the khuff would be more deserving to be wiped than the top. Verily I saw The Messenger (صلى الله عليه وسلم) wipe the top of his khuff."

So this leads us to understand that which is legislated to wiping over the top only.

Q15- What is the reason for the statement of Ibn Abaas (*Radi Allahu Anhu*):

"The Messenger (صلى الله عليه وسلم) did not wipe after Al-Ma'idah" and that which is narrated on Ali (*Radi Allahu Anhu*) "The Book comes before the (wiping of the) khuffain"?

A15- I don't know if this is correctly transmitted from them of them or not. Up until this point I thought that Alai bin Abi Taalib (radi Allahu anhu)was from those whom narrated hadeeth about wiping from The Messenger

(صلى الله عليه وسلم) and reported them even after his death. He also explained that The Messenger (صلى الله عليه وسلم) set its timings. So this points to the fact that the ruling about wiping was understood by him even after the death of The Messenger (صلى الله عليه وسلم) . And we know that after the death of The Messenger (صلى الله عليه وسلم) it was not possible that the legislations be abrogated.

Q16- Are the ruling of wiping over the khuffs the same for the women as it is for the men? And is there a difference in this?

A16- There is no difference between the men and the women in this. And what must be knows is an important principle, which is, what is affirmed for the men is the same for the women and what is affirmed for the women is the same for the men unless there is some legislated proof showing there is a difference.

Q17- What is the ruling of removing the stocking or part of it to scratch part of the foot or to remove something for the foot like a small rock or something like it?

A17- When his hand enters from the top of the stocking then there is no problem with this. But when he removes it then there are things that must be looked at. If he takes of a small portion then there is no harm in this. But if he took off a big portion, so much that the majority of his foot is showing, then this causes him to no longer be able to wipe over it in the future.

Q18- Many of the general people are under the opinion that you can only wipe over the khuffs for five prayers only, and then you have to repeat the process again.

A18- Yes this is a famous opinion amongst the masses. They think that the wiping for the day and the night means that you don't wipe over them except for five prayers only, and this is not correct. But rather the timing for the day and the night means that he can wipe for that period. This is the same if you prayed five prayers or more than that. The time begins, as previously stated, from the first wiping so it is possible that you could pray 15 prayers in the time span that you put on your khuffs to the time you take them off or even more.

For example, if a person puts on his khuffs of Fajr on Monday morning and keeps his wudoo until he goes to sleep that night. Then the first time that he makes wudoo and wipes over the khuffs is Tuesday morning for Fajr. So this way he wipes over his khuffs until Wednesday morning for Fajr. Now look at this, he has prayed Monday (all five prayers) and this entire time does not even count in his period of wiping because it was actually before the first wiping. So he wipes on Tuesday for all five prayers and possibly on Wednesday For Fajr if he wipes before the time period ends.

Another example is he wipes over them Tuesday morning for Fajr at 5:00am, then on Wednesday he wipes over them at 4:45am and remains upon this wudoo until after he prays Ishaa Wednesday night. So when we think about it, this man has actually prayed 15 obligatory prayers since he put on his khuffs.

Q19- If someone makes wudoo, and wipes over his khuffs. Then, during the period of wiping he took off his khuffs, for example, for the Asr Prayer. So does he pray and his prayer is said to be correct, or is his wudoo broken because he removed his khuffs?

A19 – The correct statement from the people of knowledge that Ibn Taymeeyah chose and others then him from the people is that the wudoo is not broken by removing the khuffs. So when he takes off his khuffs while on tahaarah, as he has wiped over it then his wudoo is not broken. This is because the proof from the shareeah tells us that when a man wipes over his khuffs then he is in taharrah. So when he removes it then hi is still under that tahaarah. And we know that it is not possible to break this tahaarah except by legislated evidence. I know of no evidence that proves that the removal of that which was wiped over breaks the wudoo. Rather this person remains with his wudoo. But he can not put on his khuffs again and decide to re wipe over them as far as I know form the statements of the people of knowledge.

Wiping over the Turban

Q20- Is it permissible to wipe over the turban? What are the limits for that? Also what is the description for the turban?

A20- Wiping over the turban is something that came from the Sunnah of The Messenger (صلى الله عليه وسلم) . So it is permissible to wipe over it. Wiping over the turban is done by wiping all of it or even most of it. It is also from the sunnah to wipe that which is shown from the face like the forehead and the sides of the face and the ears.

Q21- Does the shimaag for man and the covering of the head of the woman enter into the definition of the turban?

A21- As far as the shimaag and kufi of a man then they do not enter into the definition of a turban.
And as far as what is worn during the winter from the full hats that cover the whole head and ears that may tie at the bottom of the neck, then this is like turban that it may be difficult to remove, so it is wiped over.

As far as the women, they wipe over their khimaars according to the most popular opinion from the madhhaab of Imaam Ahmed when it comes beneath their necks. Because this is what we know from the women of the companions.

Q22- The fez is worn on top of the head and it doesn't reach the neck so do we wipe over it?

A22- What is apparent is that the fez, if it is no problem to remove it then it is not permissible to wipe over it. This is because it resembles the kufi in some situations. And the origin of the situation is the obligation of wiping over the head until it is made clear to the people that this thing is permissible to wipe over.

Wiping over the Splint

Q23- What is the ruling of wiping over the splint and what is the meaning of it? Also what is the legislated proof for it from the Book and the Sunnah?

A23- Firstly we must understand what a splint is. A splint in its origin is that which is used to repair that which is broken. What is meant by the people of fiqh is that which is placed in one of the areas of tahaarah out of need, such as a cast that is on a broken bone, or a bandage that is put on a wound or a pain on the back or other areas that when wiped over is rewarded the same as washing it. So if we understand that on the arm of someone that makes wudoo is a bandage that he is in need of, then also we understand that he wipes over it instead of washing it. This is considered a complete tahaarah. So if that man has to take off this bandage then he will still be in tahaarah. This is because there is nothing from the legislative evidences that say its removal breaks the wudoo or breaks the tahaarah. But know that there is not any legislated proof about the splint that is free from problems. There are many week hadeeth that some of the people of knowledge point to. Some of them say that all together they strengthen one another in there levels until they become a proof. Also from the people of knowledge are those whom say that because the fact that they are weak we are not in need of them. But even in this they disagree. From them are those that say that the purification of that particular part is not necessary because the individual is unable to do it. But the other group says that the person makes tayyammum and does not wipe over it.

The closest of the statements to the principles, leaving off the problems of the hadeeth that are narrated about it, is that it is wiped over. This wiping is better than tayyammum. So there is no need for the person to make tayyammum. So because of this we say that it there is an injury present on one of the body parts that need to be purified then there are different levels:

First- If it is uncovered and washing it does not harm it then washing it becomes obligatory.
Second- if it is uncovered and washing it harms it but wiping over it does not then it is wiped over and not washed.
Third- if it is uncovered and washing it and wiping it cause it some harm then for him is tayyammum.
Fourth- If it is covered by a bandage or something like it that is in need that we wipe over the covering and this takes the place of washing it.

Q24- Are there conditions for wiping over the splint? For example if it isn't in need of its use?

A24– The splint is not wiped over except out of need to do so. That which is necessary to look at is its purpose. It is not considered to be in need of if it is just used to cover the area. But rather there must be a valid need for it.

Q25- So do the wraps like white bandages and other then them enter into the meaning of a splint?

A25- Yes and what needs to be understood is that the splint is not like wiping the khuffs in terms of its having a determined period of wiping. But rather it is permissible to wipe over it until there is no more need for the splint. Also it is permissible to be wiped over whether the reason for leaving taharrah is a minor or major impurity which is also different from the wiping over the khuffs. So when it is obligatory to wash it, it is washed over as it is done in wudoo.

Q26- How is the wiping done over the splint? Is the whole thing wiped over or is just part of it wiped?

A26- Yes the whole thing is wiped over. Because the basis in this situation is that the thing exchanged takes on the ruling of that which was exchanged for, as long as there is nothing from the sunnah that says otherwise. So here the wiping is being done instead of washing. Just like the washing is necessary on the whole of the body part so is the wiping. And as far as the wiping over the khuffs, it is an exception and that which is narrated from the sunnah allows us to wipe only part of it.